

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 20th August 1892.

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| The late Principal of the Ravenshaw College       | ...        | <i>ib.</i> |
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| Punishment of settlement employés                 | ...        | <i>ib.</i> |
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## LIST OF NEWSPAPERS.

| No.                         | Names of newspapers.          | Place of publication. | Reported number of subscribers. | Dates of papers received and examined for the week. |
|-----------------------------|-------------------------------|-----------------------|---------------------------------|---|
| <b>BENGALI.</b>             |                               |                       |                                 |   |
| <i>Fortnightly.</i>         |                               |                       |                                 |   |
| 1                           | "Ahmadí"                      | Tangail, Mymensingh   | 600                             | 15th August 1892.                                   |
| 2                           | "Bankura Darpan"              | Bankura               | ...                             |   |
| 3                           | "Kaliyuga"                    | Calcutta              | ...                             | 13th ditto.   |
| 4                           | "Kasipur Nivási"              | Kasipur, Barisál      | 280                             |   |
| 5                           | "Navamihir"                   | Ghatail, Mymensingh   | 500                             |   |
| 6                           | "Sadar-o-Mufassal"            | Tahirpur, Rajshahi    | ...                             |   |
| 7                           | "Ulubaria Darpan"             | Ulubaria              | 700                             |   |
| <i>Tri-monthly.</i>         |                               |                       |                                 |   |
| 8                           | "Hitakari"                    | Kushtia               | 800                             |   |
| <i>Weekly.</i>              |                               |                       |                                 |   |
| 9                           | "Bangavási"                   | Calcutta              | 20,000                          | 13th ditto.   |
| 10                          | "Banganivási"                 | Ditto                 | 8,000                           | 12th ditto.   |
| 11                          | "Burdwán Sanjiváni"           | Burdwan               | 335                             | 9th ditto.  |
| 12                          | "Cháruvartá"                  | Sherepore, Mymensingh | 400                             | 8th ditto.  |
| 13                          | "Dacca Prakásh"               | Dacca                 | 2,200                           | 14th ditto.   |
| 14                          | "Education Gazette"           | Hooghly               | 825                             | 12th ditto.   |
| 15                          | "Grámvási"                    | Ramkrispore, Howrah   | 1,000                           | 16th ditto.   |
| 16                          | "Hindu Ranjiká"               | Boalia, Rajshahi      | 212                             |   |
| 17                          | "Hitavádí"                    | Calcutta              | ...                             | 11th ditto.   |
| 18                          | "Murshidábád Pratinidhi"      | Berhampore            | ...                             |   |
| 19                          | "Navayuga"                    | Calcutta              | 500                             |   |
| 20                          | "Prakriti"                    | Ditto                 | ...                             | 13th ditto.   |
| 21                          | "Pratikár"                    | Berhampore            | 609                             | 12th ditto.   |
| 22                          | "Prithivi"                    | Calcutta              | ...                             |   |
| 23                          | "Rangpur Dikprakásh"          | Kakinia, Rangpur      | ...                             | 11th ditto.   |
| 24                          | "Sahachar"                    | Calcutta              | 800-1,000                       | 10th ditto.   |
| 25                          | "Sahayogi"                    | Barisál               | 342                             |   |
| 26                          | "Sakti"                       | Dacca                 | ...                             |   |
| 27                          | "Samáj-o-Sáhitya"             | Garibpore, Nadia      | 1,000                           |   |
| 28                          | "Samaya"                      | Calcutta              | 3,000                           | 12th ditto.   |
| 29                          | "Sanjiváni"                   | Ditto                 | 4,000                           | 13th ditto.   |
| 30                          | "Sansodhiní"                  | Chittagong            | ...                             |   |
| 31                          | "Sáraswat Patra"              | Dacca                 | 300                             | 13th ditto.   |
| 32                          | "Som Prakásh"                 | Calcutta              | 600                             | 15th ditto.   |
| 33                          | "Srimanta Sadagar"            | Ditto                 | ...                             | 13th ditto.   |
| 34                          | "Sudhákár"                    | Ditto                 | 3,100                           | 12th ditto.   |
| 35                          | "Sulabh Samáchar"             | Ditto                 | ...                             |   |
| <i>Daily.</i>               |                               |                       |                                 |   |
| 36                          | "Banga Vidyá Prakáshiká"      | Calcutta              | 500                             | 11th to 13th and 15th to 17th August 1892.          |
| 37                          | "Bengal Exchange Gazette"     | Ditto                 | ...                             | 12th and 16th to 18th August 1892.                  |
| 38                          | "Dainik-o-Samáchar Chandriká" | Ditto                 | 1,000                           | 11th, and 14th to 17th ditto.                       |
| 39                          | "Samvád Prabhákar"            | Ditto                 | 1,500                           | 12th, 13th and 15th to 18th ditto.                  |
| 40                          | "Samvád Purnachandrodaya"     | Ditto                 | 300                             | 12th, 13th and 15th to 18th ditto.                  |
| 41                          | "Sulabh Dainik"               | Ditto                 | ...                             | 12th, 13th and 16th to 18th ditto.                  |
| <b>ENGLISH AND BENGALI.</b> |                               |                       |                                 |   |
| <i>Weekly.</i>              |                               |                       |                                 |   |
| 42                          | "Dacca Gazette"               | Dacca                 | ...                             | 15th August 1892.                                   |



| No.                        | Names of newspapers.                            |  |  | Place of publication. | Reported number of subscribers. | Date of papers received and examined for the week. |
|----------------------------|---|--|--|-----------------------|---------------------------------|--|
| HINDI.                     |   |  |  |                       |                                 |  |
| Monthly.                   |   |  |  |                       |                                 |  |
| 43                         | "Darjeeling Mission ke Másik Samáchár Patrika." |  |  | Darjeeling            | ...                             | 50   |
| 44                         | "Kshatriya Patriká" ... ..                      |  |  | Patna                 | ...                             | 250  |
| Weekly.                    |   |  |  |                       |                                 |  |
| 45                         | "Aryávarta" ... ..                              |  |  | Calcutta              | ...                             | 750  |
| 46                         | "Bihar Bandhu" ... ..                           |  |  | Bankipore             | ...                             | 500  |
| 47                         | "Bhárat Mitra" ... ..                           |  |  | Calcutta              | ...                             | 1,200  |
| 48                         | "Champaran Chandrika" ... ..                    |  |  | Bettiah               | ...                             | 350  |
| 49                         | "Desí Vyápári" ... ..                           |  |  | Calcutta              | ...                             | .....  |
| 50                         | "Hindi Bangavási" ... ..                        |  |  | Ditto                 | ...                             | .....  |
| 51                         | "Sár Sudhánidhi" ... ..                         |  |  | Ditto                 | ...                             | 500  |
| 52                         | "Uchit Baktá" ... ..                            |  |  | Ditto                 | ...                             | 4,500  |
| URDU.                      |   |  |  |                       |                                 |  |
| Weekly.                    |   |  |  |                       |                                 |  |
| 53                         | "Al Punch" ... ..                               |  |  | Bankipore             | ...                             | .....  |
| 54                         | "Anis" ... ..                                   |  |  | Patna                 | ...                             | .....  |
| 55                         | "Calcutta Punch" ... ..                         |  |  | Calcutta              | ...                             | .....  |
| 56                         | "Darussaltanat and Urdn Guide" ... ..           |  |  | Ditto                 | ...                             | 340  |
| 57                         | "General and Gauhariasfi" ... ..                |  |  | Ditto                 | ...                             | .....  |
| 58                         | "Mehre Monawar" ... ..                          |  |  | Muzaffarpur           | ...                             | .....  |
| 59                         | "Raisul-Akhbari-Murshidabad" ... ..             |  |  | Murshidabad           | ...                             | 150  |
| 60                         | "Setare Hind" ... ..                            |  |  | Arrah                 | ...                             | .....  |
| 61                         | "Shokh" ... ..                                  |  |  | Monghyr               | ...                             | .....  |
| URIYA.                     |   |  |  |                       |                                 |  |
| Monthly.                   |   |  |  |                       |                                 |  |
| 62                         | "Asha" ... ..                                   |  |  | Cuttack               | ...                             | 165  |
| 63                         | "Echo" ... ..                                   |  |  | Ditto                 | ...                             | .....  |
| 64                         | "Pradíp" ... ..                                 |  |  | Ditto                 | ...                             | .....  |
| 65                         | "Samyabadi" ... ..                              |  |  | Ditto                 | ...                             | .....  |
| 66                         | "Taraka and Subhavártá" ... ..                  |  |  | Ditto                 | ...                             | .....  |
| 67                         | "Utkalprána" ... ..                             |  |  | Mayurbhunj            | ...                             | .....  |
| Weekly.                    |   |  |  |                       |                                 |  |
| 68                         | "Dipaka" ... ..                                 |  |  | Cuttack               | ...                             | .....  |
| 69                         | "Samvad Váhika" ... ..                          |  |  | Balasore              | ...                             | 200  |
| 70                         | "Uriya and Navasamvád" ... ..                   |  |  | Ditto                 | ...                             | 420  |
| 71                         | "Utkal Dípiká" ... ..                           |  |  | Cuttack               | ...                             | 420  |
| PAPERS PUBLISHED IN ASSAM. |   |  |  |                       |                                 |  |
| BENGALI.                   |   |  |  |                       |                                 |  |
| Fortnightly.               |   |  |  |                       |                                 |  |
| 72                         | "Paridarshak" ... ..                            |  |  | Sylhet                | ...                             | 480  |
| 73                         | "Silchar" ... ..                                |  |  | Silchar               | ...                             | 500  |
| Weekly.                    |   |  |  |                       |                                 |  |
| 74                         | "Srihatta Mihir" ... ..                         |  |  | Sylhet                | ...                             | 332  |







## I.—FOREIGN POLITICS.

The *Sahachar*, of the 10th August, has grave doubts as to whether the Government of India is acting prudently in proposing to send another mission to Cabul. It ought to

SAHACHAR,  
Aug. 10th, 1892.

The Afghan question. remember the fate of Cavagnari and his soldiers. Yakub was not privy to the attack on Cavagnari and his party, and all his efforts to control his unruly soldiers failed. Amir Abdur Rahman's fall is certainly desirable; justice should, nevertheless, be done to all who deserve it. It has been proposed to send the Commander-in-Chief of India to Cabul. But it will be impossible for Lord Roberts to take with him a whole army. Suppose, therefore, that he is attacked by the wild Khyberes and is defeated and killed. Who will be responsible for the loss of so valuable a life? Surely it will not be right to hold the Amir responsible. It will be a very mistaken policy to make war on Afghanistan a fourth time. An invasion of Afghanistan by the English is just the thing Russia wants, for it will benefit her. If Cabul is occupied by the English, a railway line to that place will have to be constructed, and facilities will have to be made for the marching of soldiers. And will not all that prove advantageous to Russia? Again, discontent in India and the enormous expenditure of money, which an occupation of Cabul will necessarily lead to, are not things that can be safely kept out of sight. In the opinion of the writer, the Government of India ought to sever all connection with the Amir. The subsidy which is now paid to him should be stopped, and Yakub Khan should be set at liberty. The Afghans are sure to receive Yakub with open arms, and Yakub will prove a true friend of India. The Hazaras are now in rebellion against the Amir, and the presence of Yakub Khan in Afghanistan at this juncture will be sure to lead to the overthrow of that human demon. And the Government of India will then gain its object without spending money.

2. The *Dainik-o-Samachar Chandrika*, of the 11th August, has the following:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Aug. 11th, 1892.

The condition of the Amir of Afghanistan is very critical just now. He is, in fact, in the midst of three difficulties, the Russian difficulty, the British difficulty, and the Hazara difficulty. At such a time as this, the English ought be very careful in dealing with him. The opportunity has come of making a fast friend of the Amir, and it is certainly in the power of the Government of India to help the Amir indirectly out of the Hazara difficulty. Government can, for instance, compel Umra Khan of Bajour to desist at once from hostilities against the Amir, and can even help him in crushing the Hazara rebellion. The Viceroy is a wise statesman, surrounded by experienced councillors. It will not, therefore, be difficult for His Excellency to see that the best Afghan policy at the present moment is to keep the Amir satisfied, and not to worry and dissatisfy him. For being worried, he might consider himself forced to seek the protection of Russia. It seems to the writer that the Viceroy and his councillors are anxious to win the attachment of the Amir and not to dissatisfy him. This is clear from the fact that Umra Khan has been asked to desist from hostilities against the Amir. It seems that the Viceroy is trying to secure the friendship of the Amir by adopting towards him a policy which is soothing and stern by turn. Umra Khan was first incited against him, simply with the object of making him feel that the English, if so minded, can increase his difficulties; and Umra Khan has been now told to cease hostilities with the object of securing the goodwill of the Amir. But if Umra Khan fails to act according to the direction of the Government of India, the latter will have to punish him. It was a mistake on the part of the Government to encourage Umra Khan at first.

The Amir is not a fool and knows well that it is not his interest to make a friendship with Russia. Why should he therefore become an enemy of the English and a friend of Russia? But if the English make themselves his enemy, he will have no alternative but to seek the protection of Russia. It is, therefore, the duty of the English to keep the Amir in humour by every means in their power. And the Viceroy is probably trying to do precisely that by proposing to send a mission to Cabul. But the news that Lord Roberts will go to Cabul, accompanied by an army, is causing anxiety to the writer.



The Amir is trying to put down the Hazara rebellion, and there can be no doubt that, with the 40,000 soldiers which he has collected, he will succeed. But the appearance of Lord Roberts in Afghanistan at this moment may delay the work of putting down the rebellion. The Anglo-Indian papers say that Lord Roberts' mission to Cabul will prove advantageous to the Amir; for the Amir can get the rumour circulated that the British Commander-in-Chief is coming to help him. But the Afghans are not such fools as the English take them to be. They know that the Amir has misunderstandings with the English in many matters, and so the news that Lord Roberts—the same man, that is, who went to Afghanistan to fight against Ayub—is coming to Cabul, will increase their fears and suspicions, and the Hazaras will take courage therefrom. The Commander-in-Chief should not therefore go to Cabul just now. The Viceroy thinks that, as Lord Roberts will not have to go as far as Balahisar, but will confer with the Amir at Jelalabad, there can be no fears for his safety. But the writer does not think it likely that the Amir will come to Jelalabad. He will probably ask Lord Roberts to come to Cabul. And what if he does so? Government ought to take a lesson from the two previous disasters. If Lord Roberts takes a large army with him, the Afghans will become excited; if he takes with him a small army, his life will not be safe. The present is not the time for sending a mission to Cabul. If any mission has to be sent at all, the mission should consist only of a few Mussulman envoys.

HITAVADI,  
Aug. 11th, 1892.

3. The *Hitavadi*, of the 11th August, cannot approve of the *Pioneer* newspaper's advocacy of the proposal relating to a Cabul mission. It seems that the *Pioneer* has lost its wits in its Russophobia. The Government of India has compromised itself more than once by following the advice of Jingoes like the *Pioneer*, and the deplorable result of the last Cabul mission is still in the memory of men. It is for this reason that the writer advises Government not to send the proposed mission. If the object of the mission be to settle the Bajour difficulty, why has the Commander-in-Chief been selected for the mission? A high military officer may be sent in his place. There is time yet, and it is the writer's humble request that Government will consider carefully before sending a mission, and will not allow itself to be influenced by the counsels of the *Pioneer*.

BANGANIVASI,  
Aug. 12th, 1892.

4. The *Banganivasi*, of the 12th August, has the following:—  
The proposed Cabul mission. Amir Abdur Rahman is really in a most miserable plight. Though he lived for a long time under Russian protection, he has had to sever all connection with Russia since his accession to the throne. But the English, whom he looks upon as his friends, never place confidence in him—aye, cross him in many matters. In the present revolt of the frontier tribes against him, for instance, the English Government instead of helping him to put it down, is lending support to the revolting tribes. The English Government has done injustice to the Amir by giving its support to the rebellious Chief Umra Khan.

The writer has been alarmed to hear of the proposed Cabul mission, because it reminds him of the Afghan mission of 1878. It is scarcely to be believed that in the present disturbed condition of his kingdom the Amir will consent to receive a British mission. People have not yet forgotten that the Amir could not, for fear of a rising of his subjects at the sight of English troops, allow the Boundary Commission to pass through his country, and that the Commission had therefore to take a circuitous route. It would be extremely inadvisable, therefore, to send a mission to Cabul at the present moment, as it may lead to a re-enactment of the horrors of 1878. If Abdur Rahman refuses to receive a mission, it is to be hoped that Lord Lansdowne will desist from his intention of sending one.

SUDHAKAR,  
Aug. 12th, 1892.

5. The *Sudhakar*, of the 12th August, says that the Anglo-Indian newspapers have found in the present frontier disturbances, and in the Amir's quarrel with Umra Khan, an occasion for inciting the English Government to hostility against the Amir's Government. It is alarming to see the Government showing displeasure against the Amir, and still more alarming to hear the *Times* growling against him. It is said that the Commander-in-Chief, Lord Roberts, will be sent to the Amir as head of a political mission. But the very name of an Afghan mission fills the writer's mind with consternation, for two



Afghan missions have ended disastrously. No action of the Amir shows hostility to or ill-feeling against the English Government. And it is a fearful thing that certain newspapers should be always seeking to bring about a rupture with the Amir.

The dark cloud on the North-Western frontier may burst into a storm any moment, and the statesman at the helm of Indian affairs should therefore hold the helm tight in his hand from this time.

6. The *Prakriti*, of the 13th August, says that, as Afghanistan is now engaged in an internecine war, Government ought not to send a mission there at the present moment.

The Cabul Mission.

PRAKRITI,  
Aug. 13th, 1892.

A mission may do more harm than good now.

7. The *Dainik-o-Samachar Chandrika*, of the 15th August, says that the Afghan people will scarcely believe that Lord Roberts—the man against whom, on account of his

The proposed Cabul mission.

DAINIK-O-SAMACHAR  
CHANDRIKA  
Aug. 15th, 1892.

doings in Afghanistan, they cherish the bitterest ill-feeling—is going to their country only to conclude a treaty of peace and to establish friendly relations with their Amir. Afghan annoyance and excitement will know no bounds when they will learn that the British Commander-in-Chief would come to their country with a military escort. To them the object of Lord Roberts' visit will appear anything but unquestionable. It would be hard to disabuse the Afghan mind in this respect, and Lord Roberts' visit is therefore calculated to be productive of mischief. The writer has not yet forgotten the Burnes and Cavagnari affairs, and it is probable that that sad memory has given to the proposed mission the form of a deputation that will not proceed further than Jelalabad. But it is almost certain that in the present unquiet state of his dominions the Amir will not come so far as that place. Nor should the English Government press him to do so, for such pressing will only place the Amir in a very critical position. It is not at all likely also that the Afghan people—whose suspicious estimate of the English Government has been confirmed by that Government's capture of Ayub Khan and Yakub Khan, will advise their Sovereign to come to Jelalabad to meet the British Commander-in-Chief at the head of a body of British troops. But the mission will be wholly abortive if it is not sent further than Jelalabad. And when Lord Roberts returns without receiving the honour of an interview with the Amir, the English Government will find itself compelled to assume a hostile attitude towards the Afghans in order to maintain its own prestige. And the Afghans, too, will, in that case, look towards Russia with friendly eyes.

8. The *Hindi Bangavasi*, of the 15th August, says that it does not become the English Government to remain indifferent when the Amir is busy quelling the Hazara rebellion, for the treaty with the Amir makes it incumbent on that Government to assist the Amir in a time of danger. It will not be for the good of the English if, failing their support, the Amir goes to some other quarter for help.

The English Government and the Amir.

HINDI BANGAVASI,  
Aug. 15th, 1892.

The Afghan question.

9. The *Dainik-o-Samachar Chandrika*, of the 17th August, has the following:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Aug. 17th, 1892.

The Viceroy and his Councillors probably thought that, having regard to the difficulties of his own position, the Amir Abdur Rahaman would, in fear, consent to receive the proposed mission. But the Amir is not a fool, and the Viceroy and his Councillors have not gained their object. Some of the Anglo-Indian papers are blaming the Amir for not consenting to receive the mission at the present moment. They say that, as the Amir has named no time and place, it is his intention to throw obstacles in the way of the mission, and to prevent Lord Roberts from accompanying it. These papers apparently wish that, dissatisfied with the Amir's reply, the Government should send Lord Roberts with an army to Cabul, or, in other words, should declare war against Afghanistan. But as Mr. Gladstone is now Prime Minister, it is certain that the Anglo-Indian papers will not gain their object. Mr. Gladstone and his colleagues know the Amir's position, and will understand his inability to leave Cabul and to come to Jelalabad to meet Lord Roberts.

The Amir has done well by not naming any time and place for the mission. His Highness cannot come to any decision on the point until the rebellion within his State has been put down. But let the mission start for



Afghanistan when it may, the Amir, it is certain, will never consent to receive it at Jelalabad. Either the mission must go to Cabul or it must not go at all. For, even if the Amir be personally willing to come to Jelalabad, his Ministers will never consent to his doing so. It is true that he once came to India; but he came on that occasion, not on a political mission, but simply in compliance with an invitation, in the same way as European rulers pay social visits to each other within each other's territories. But not even in Europe is the ruler of a State seen to go out in advance to receive the Commander-in-Chief of another State. The Amir is an independent ruler, and he will lower himself in the estimation of his subjects by coming to Jelalabad to receive the Commander-in-Chief of a friendly power. The Amir, moreover, will have to act in a way that will not give umbrage to Russia. If he meets an English General in advance, he will have to meet in advance a Russian General too. It will not, therefore, be wise of the Viceroy to insist on the Amir's coming out of his capital to meet Lord Roberts at Jelalabad.

## II.—HOME ADMINISTRATION.

### (a)—Police.

BANGANIVASI,  
Aug. 12th, 1892.

10. Referring to the case of Govinda Chandra Das of Barisal *vs.* Mr. Roland Castle, District Superintendent of Police, Barisal, for damages, the *Banganivási*, of the 12th

The mufassal police. August, says that it has been repeatedly drawing attention to the oppressions which are committed by the mufassal police on the people, and which almost equal the oppressions which were committed upon the people under Muhammadan rulers. It ill behoves Sir Charles Elliott to remain indifferent in the matter of removing such a stain from British rule. The police *huzoors* ought to be made to feel that they are not placed above the people, but are only the people's servants, employed to protect their lives and property.

BANGAVASI,  
Aug. 13th, 1892.

11. The *Bangavási*, of the 13th August, says that theft cases have become frequent in Panchchargram within the jurisdiction of the Sibchar thána in the Faridpur district. The attention of the police is solicited.

BANKURA DARPAN,  
Aug. 15th, 1892.

A wild elephant near Bankura town.

12. The *Bankura Darpan*, of the 15th August, has the following:—

A wild elephant has killed three men near the town of Bankura, and the people of the town and the villages near it have had to pass some days in great fear, and yet the authorities have made no effort to kill the beast. It is said that there is no gun in the town with which an elephant can be killed. But was it a very difficult matter for the authorities to procure one? The authorities have in this matter committed gross dereliction of duty. The beast is now within 16 miles of the town.

### (b)—Working of the Courts.

BANGAVASI,  
Aug. 13th, 1892.

13. The *Bangavási*, of the 13th August, says that the practice under which securities for accused persons are taken by

Taking securities for accused persons.

court sub-inspectors often leads to oppression for the purpose of exacting black-mail. Some people would have the Magistrates and Deputy Magistrates take this work in their own hands, and there can be no objection whatever to this proposal. All that is wanted is that Government should make an arrangement under which no inconvenience will be felt by public officers, whilst oppression of accused persons will be rendered impossible.

SANJIVANI,  
Aug. 13th, 1892.

Mr. Phillips.

14. The *Sanjivani*, of the 13th August, has the following:—

The Lieutenant-Governor knows what *zulm* Mr. Phillips committed upon Babu Sarat Chandra Rai of Sarachar. And will Mr. Phillips escape scot-free after this? The Lieutenant-Governor also knows what artifices Mr. Phillips had recourse to, in order to have the tank in Jamálpore, the property of the zamindars of Gouripur, appropriated as Government property. And will Mr. Phillips be allowed to retain his Magisterial powers after this and receive no punishment? The Lieutenant-Governor is not unaware that in the Dhalá



case Mr. Phillips showed great bias in favour of the party with whom Mr. Stephen was connected, and how in that case Mr. Phillips used insulting language towards the High Court. The *Sanjivani* has also brought to His Honour's notice the illegal action of Mr. Phillips in getting the men of Mahim Babu of Atharobari punished. And will Mr. Phillips go scot-free after committing such a number of oppressions? Sir Charles Elliott professes to look upon the Bengalis as his younger brothers, and will he remain silent when such oppressions are being committed upon his younger brothers? Many high-handed civilians got punished under Sir Steuart Bayley, who greatly increased the loyalty of the Bengalis by his upright conduct. And should not the people of Bengal expect similar uprightness of conduct from Sir Charles? Being at the helm of the administration, Sir Charles is the only man who can punish high-handed civilians and further the cause of good Government. The Bengalis wish to see in Sir Charles a ruler fit to receive their loyalty and devotion. But if Mr. Phillips escapes scot-free after committing so many acts of oppression, no one will call Sir Charles a just and upright ruler.

15. The *Bankura Darpan*, of the 15th August, says that under an order of Mr. MacGuire, the District Magistrate of Bankura, the head-clerk, the saristadar, and the mukhtears of his court have had to appear with puggies on. The Magistrate has also made a rule, requiring all suitors to put off their shoes before coming into his court. What is the reason of this revival of the shoe-question? Mr. MacGuire means to astonish people by his quickness, but appeals ought not to be disposed of with such haste.

BANKURA DARPAN,  
Aug. 15th, 1892.

(d)—Education.

16. The *Charuvarta*, of the 8th August, says that good may be expected to result from the social intercourse which is taking place between the Lieutenant-Governor and the student community.

CHARUVARTA,  
Aug. 8th, 1892.

17. The *Burdwan Sanjivani* of the 9th August, says that the *Sahitya Patha*, which has been selected as a text-book for the upper primary examination, is much too hard for boys preparing for that examination. The language is extremely figurative and certainly not easier than that of either *Sitar-Banabas* or *Bhushmacharita*. *Charupatha* Part II should be substituted for it.

BURDWAN SANJIVANI,  
Aug. 9th, 1892.

18. A correspondent of the *Sudhakar*, of the 12th August, complains that the three clerks in the Calcutta Madrassa are all Hindus. It is not easy to understand why a Mussulman endowment, expressly made for the benefit of Mussulmans, should be used for the benefit of Hindus. Are not Mussulmans fit for clerkships? One cannot say by what magical art the Hindus have bewitched the authorities. These Hindu clerks in the Madrassa are a hundred times more indolent and worthless than clerks in other offices. Instead of collecting the school fees themselves, they leave the work to be done by the teachers and the Head-master, thereby greatly disturbing the work of instruction in the classes. They are, in fact so indolent, that the students do not get their monthly scholarships in due time, and the scholars, who are for the most part poor, are therefore put to great inconvenience, and have to pay a receipt stamp of one anna whenever the unpaid amount of the accumulated scholarship is Rs. 20 or more.

SUDHAKAR  
Aug. 12th, 1892.

19. The *Bangavasi*, of the 13th August, asks if the Hamilton School in Tamluk in the Midnapur district belongs to Christians, as it cannot, except on the supposition that it is a missionary school, understand how the Christian missionary Mr. Whitehead came to lecture there. The writer cannot believe that the authorities of a school under Hindu management would permit a Christian missionary to preach to their boys.

BANGAVASI,  
Aug. 13th, 1892.

The same paper has the following anent the proposal to make physical exercise compulsory for students:—

BANGAVASI.

20. Some Babus are endeavouring to make physical exercise a part of University education. It must be their impression that however much a man may be gnawed upon by

Compulsory physical exercise.



cares or anxieties, or afflicted with malaria or other diseases, physical exercise must make him strong and stout. But physical exercise, which makes one man strong, may debilitate another. For there are conditions of health and living in which physical exercise debilitates instead of giving strength. And it is for this reason that the writer objects to physical exercise being made compulsory for students. The health of the generality of Bengali boys is such, that the writer fears that compulsory physical exercise will do them more harm than good. It is hoped that, when the question comes up before the University authorities, they will consider these remarks carefully before coming to a decision.

SANJIVANI,  
Aug. 13th, 1892.

21. The *Sanjivani*, of the 13th August, regrets that the Mymensingh District Board should think fit to reduce the monthly grant to the Chatla vernacular school and order the appointment of a new Secretary, though the present bearer of that office is a most competent man and has been discharging his duties most satisfactorily.

DACCA GAZETTE,  
Aug. 15th, 1892.

22. The *Dacca Gazette*, of the 15th August, says that complaints have been heard against Mr. Edwards, Principal of the Dacca College, and his clerk. About thirty or thirty-five boarders at the Raj Chunder Hindu Hostel are ready to leave the hostel, and it is expected that other boarders will follow suit. An enquiry ought to be made into the matter.

SULABH-DAINIK,  
Aug. 17th, 1892.

23. The *Sulabh Dainik*, of the 17th August, has the following :—  
It is really hard to understand why the Lieutenant-Governor has taken up this most unfavourable attitude towards high education in this country. Sir Charles Elliott, indeed, has, since his accession to the Bengal *musnud*, begun to look upon the Bengalis with disfavour; and the more anxious they appear to please him, the more unwilling he is found to show them favour or kindness. What they have done to deserve all this is more than they can understand. The highest duty of a ruler is to please his subjects and promote their welfare, and his highest reward lies in a proper performance of that duty. But, in disregard of this principle, the Lieutenant-Governor is following a line of policy which is calculated to wound public feeling and cause popular discontent. It behoves His Honour to consider whether it is proper for him to act in this way.

It appears from His Honour's Bankura speech that there is not the least hope for high education. Government, it is said, will not henceforward spend much money on high education; and if the existing colleges are to be maintained, they should be maintained by local bodies and wealthy individuals. Is this not acting in the spirit of the saying—'I will not turn you out, but plough up your *uthan* (house-compound)?' Government knows what the cost of maintaining a college is, and it will be simply impossible for a municipality or a District Board to meet that cost from the limited funds at its disposal. If, therefore, the local bodies are required to pay for the maintenance of colleges, they will have to impose a new tax for the purpose, which means that they will be absolutely unable to maintain those institutions.

The Lieutenant-Governor has not hesitated to carry out his threat—witness the case of the Krishnagar College. The Rajshahi College, too, is said to have come under his eye. The ruler's eye has always been known to be auspicious; the ruler's eye now threatens to blast that on which it will fall. It may be safely predicted that the stability of no college or high school will be assured, unless Government helps it with a money grant; and even if it can exist for any length of time without such aid, it will exist in a seriously mangled and mutilated shape, much like the god Ganesa with his trunk fitted up with an elephant's head.

It was not, certainly, motives of perfect disinterestedness that led the East India Company to establish colleges and high schools in this country at the expense of the State. The far-sighted men who were entrusted with the work of Indian administration in those days clearly saw that it was only by giving English education to the natives of this country that Government would be enabled to command a supply of cheap and efficient men for the public service. If it were not for high education which has fitted so many natives for Government service, would the Lieutenant-Governor now have been in possession of able and hard-working



officers to serve him on Rs. 100, or untiring quill-drivers to do clerical work in public offices on Rs. 20 to Rs. 25 a month? Would any Englishman have consented to do such drudgery on such pay as that? "O, Lieutenant-Governor, first consider this—in your opinion an Englishman on less than Rs. 400 to Rs. 500 cannot meet his necessary expenses—but you can get a native to serve you like a slave for Rs. 50 to Rs. 60 a month. Lover of retrenchment as you are—where would your policy of retrenchment now be if you had to get all work in the public offices done by Englishmen? It is clear, therefore, that high education has done you no harm, but much good. It is true a few Eurasians have now become the objects of your special favour, but is there one among them more competent than a Bengáli? And will they consent to serve on such small pay as the Bengáli gets? They are much like the mango which is neither ripe nor unripe, but something of each. Their expenses and style of living are like those of Englishmen. Wherein have English-speaking Babus offended you?

It may be that now that your business has been got through and your object gained, you no longer require men to serve you. But what policy is this, that you are standing in the way of men who, after having received their education, are trying to earn a livelihood? It will not do to get yourself blinded by self-interest. It is the duty of a ruler to look to the interest of his subjects. Why, then, do you disregard this duty and by so doing seek to increase your subjects' trouble? We shall never approve of this policy of yours, and it is for you either to reward or to punish us for this."

(e)—*Local Self-Government and Municipal Administration.*

24. Writing on the subject of the Belvedere Conference, the *Burdwán Sanjivani*, of the 9th August, makes the following remarks:—

The Belvedere Conference.

SANJIVANI,  
Aug. 9th, 1892.

It is undoubtedly the object of Government to put down disease and sickness in the country, and the only question therefore is, whether or not the means which it proposes to adopt for the purpose are proper and appropriate in the present condition of the country. The real cause of malaria has not yet been ascertained. Some think that it has been caused by obstruction to drainage and can be removed only by removing that obstruction. But the writer does not hold this view. Malaria did not break out all over Bengal at one and the same time. It first appeared in a particular part of the country and thence spread to other places, and has gone on spreading, so that there is at the present moment not a place in Bengal that is free from it. This is one important fact. Another fact of importance is, that in many parts of the country the virulence of the disease has abated of itself. Take the case of the district of Burdwan. There was a time when the disease prevailed in the district in a very virulent form; but its virulence has abated now, nobody knows why. There was a time again when the town of Burdwan was a very healthy place, so much so that people came to it as to a sanitarium. Then for a time it became a hotbed of malaria, and it is now again less malarious. This abatement of the disease cannot be regarded as being due to any improvement in the sanitation of the town, for things in that respect have remained very much in the same condition as they did during the prevalence of malaria in its most virulent form and in the time preceding the outbreak. The drainage of the town remains in the same condition as before, and water still accumulates in the paddy fields surrounding the town. In short, though no change is observable in the sanitary condition of the town, it still now enjoys considerable exemption from malaria. This means that the real cause of malaria has yet to be ascertained. Again, if obstruction to drainage caused by the construction of railways be the cause of malaria, how is it that the virulence of the disease is abating notwithstanding the existence of that cause; and how is it that villages remote from railway lines have suffered from malaria and are becoming less malarious than before? No improvement is observable in the drainage of these villages, and yet they are recovering from malaria. This means that there is no necessary connection between malaria and bad drainage. And this being the case, the writer cannot advise Government to impose a new tax for the improvement of drainage in the rural tracts of the country.

As for good drinking water, everybody wishes to have it. But the people of this country never paid for their drinking water. People living in towns are



more well to-do than the villagers, and they can therefore pay taxes for good drinking water without feeling much difficulty or inconvenience. But to require poor villagers to pay a special tax for drinking water would be to subject them to great hardship. Let filtered water be therefore supplied only to municipalities, taking care only to supply it in a more satisfactory manner than is done in the municipality of Burdwan. As for the villages, they do not stand in need of filtered water, nor will it be ever possible to supply them with such water. Water-scarcity in the villages may be removed by the excavation of new wells and tanks, and the re-excavation of those that already exist.

Of the members of the Belvedere Conference, Raja Peary Mohun Mukerji alone is opposed to the imposition of new taxes for sanitary improvement. The Raja has a large zamindari and knows the real condition of the mufassal people better than other members of the Conference, and that is why he is so much opposed to the imposition of new taxes. The Raja has rightly said that the imposition of a new tax will cause great hardship to the people. It is no wonder, however, that the men whose income is Rs. 1,000 to Rs. 1,500 a month should have paid no heed to the Raja's protest. 'You must spend more if you want to live better' is the argument of these men. This may be true, but what if people have no money to spend at all?

Englishmen are an exceedingly rich people and know how to earn money. They therefore do not care for expenses and often spend money freely. And as they very naturally judge the people of this country by their own standard of wealth, they subject the latter to very great inconvenience by imposing upon them taxes which they are absolutely unable to pay. The Indians see to their cost how difficult it is for them to live under the costly English rule. That rule is good for the rich, but bad for the poor. The Indians have no money, nor do they know how to earn it; they are consequently unable to see the good intentions of their rulers.

SAHACHAR,  
Aug. 10th, 1892.

25. The *Sahachar*, of the 10th August, says that Dr. K. P. Gupta's statement is not correct that, if Government brings no pressure on the municipalities, the municipalities will not make arrangements for supplying good drinking water within their respective areas. The annual income of the Barasat Municipality is only Rs. 12,000, and yet the municipality has this year excavated two tanks and taken lease of another which, too, would have been re-excavated, but for the approach of the rainy season. And a tank was not excavated in the Muhammadan quarters of the municipality, simply because the Commissioners could not agree as to its site.

SUDHAKAR,  
Aug. 12th, 1892.

26. The *Sudhakar*, of the 12th August, says that the Lieutenant-Governor very properly, and with a good object, called the Sanitary Conference. But there ought to have been in the Conference men acquainted with the condition of the villages, such as members of Local and District Boards, and able zamindars, as well as able railway officers. The Chairmen and Vice-Chairmen of town municipalities, who were present at the Conference, are men who cannot be relied upon in the decision of so important a matter. Most of them have no knowledge of the mufassal. Raja Peary Mohan Mukharji opposed the scheme of water-supply under pressure of law, but Babu Surendra Nath Banerjee supported it. But the opinion of neither of these men can be accepted. In the writer's opinion, fit men were not invited to the Conference. On the question of village sanitation the opinion of respectable villagers should be taken. Village sanitation in this large province cannot be easy work. Every sensible man must also admit that water-supply should precede drainage. It is true that blocked water-courses are the cause of malarial outbreaks, but it is at the same time a glaring fact that the drinking of impure water is more injurious to health and life than obstructed drainage. The Lieutenant-Governor ought to have first provided for water-supply.

PRAKRITI,  
Aug. 13th, 1892

The Belvedere Conference. 27. The *Prakriti*, of the 13th August, has the following:—

On his way to Baidyanath the Lieutenant-Governor had to cross a *nala* which was so full of water, that a raft had to be used for the purpose. It is probably from this incident that the Lieutenant-Governor has come to know of obstruction of drainage in the country. And His Honour is, therefore, anxious



to supply the villages with good drinking water and to improve their drainage. It is not known whether the villagers applied to the Lieutenant-Governor for water and drainage. But this may be taken for certain that men who are unable to procure their day's food are not men that will be thinking of good drains and good drinking water. The writer will not oppose the Lieutenant-Governor's proposals regarding drainage and water-supply, if the means adopted to gain the object are not open to objection. But His Honour's proposal to compel the municipalities in the matter is very objectionable, and is opposed to the very principle of Local Self-Government. That there are in the mufassal places sorely in need of good drains and good drinking water may be admitted. But lots of money will be required to supply the wants, and, not to speak of rural areas, even municipalities will fail to carry out the costly programme. Even the municipality of a place like Serampore cannot, it is well known, pay for drains and pure drinking water. And it is, therefore, to be regretted that the native members of the Belvedere Conference who knew this well, have yet supported the official view simply with the object of pleasing the authorities.

28. The same paper has an article describing the mischief which is done Local Self-Government in to the country by Local Self-Government from Bengal. which the following extract is made:—

"O Lord Ripon, take back your Local Self-Government. It is owing to grave defects in the soil of Bengal that the tree of nectar planted by you in the country has become a tree of virulent poison. The necklace of priceless pearls you gave to the country has fallen into the hands of monkeys who know not what to do with it. Your love for us has bewitched us and we worship you as a god, but your action (in the matter of introducing Local Self-Government in the country) is causing so much suffering to the people as a body, that we are very near forgetting the great services you have done us. The villages in the mufassal derive no good from Local Self-Government and suffer all its evils. Local Self-Government has increased *duladali*, strife, domestic quarrel in the villages, and it has engendered quarrel between Commissioner and rate-payer, between Commissioner and Chairman, and between Commissioner and Commissioner. Everyone is anxious to get up a party for himself. Rate-payers are being more heavily taxed year after year, but the *duladali* in the municipalities prevents their increased incomes from being properly spent. Commissioners often take advantage of their position to commit oppression on their enemies. On the Municipal Boards the man who can speak volubly wins his point, whilst able men who cannot talk glibly get no hearing. Chairman, and Vice-Chairman, and Commissioners have their favourite contractors, and moneys given for the construction or repair of roads are eaten up by this hungry lot."

29. The *Bangavasi*, of the 13th August, says that the rate-payers of the Hooghly and Chinsurah Municipality have, at a public meeting held by them for the purpose, protested against the proposal of Government to impose a fresh tax for water-supply and drainage. But did not Rai Ishan Chandra Mittra, Bahadur, say at the Conference that, as Chairman of the Hooghly Municipality, and as the representative of its rate-payers, he knew that the rate-payers of his municipality were in favour of such taxation? The Rai Bahadur may be raised to a Raja Bahadurship, but he ought to be ashamed of showing his face to the public.

The rate-payers of the Hooghly Municipality on the proceedings of the Belvedere Conference.

The Belvedere Conference.

30. The *Sanjivani*, of the 13th August, has the following:—

Raja Peary Mohan strongly objected to the resolutions passed at the Conference, but his objections proved unavailing. Some newspapers, too, are protesting against the resolutions. But the writer, for his part, sees nothing objectionable in the resolutions relating to water-supply and drainage within municipal areas. He rather considers it a matter for congratulation that after so long a time Government has directed its attention to the important question of sanitary improvement. The limited funds at the disposal of the mufassal municipalities have hitherto stood in the way of even the most urgent sanitary works, and this difficulty the authorities propose to meet in two ways. Government may advance money to any municipality for effecting sanitary improvements, or it may compel any municipality to combine with the District Board or

PRAKRITI  
Aug. 13th, 1892.

BANGAVASI.  
Aug. 13th, 1892.

SANJIVANI,  
Aug. 13th, 1892.



any adjoining cantonment for the purpose of making arrangements for drainage or water-supply within areas under their joint jurisdiction. There is nothing objectionable in this scheme, and the scheme has, therefore, the heartiest approval of the writer. There is no denying now that malaria and cholera epidemics have their origin in bad drinking water and bad drainage. Only a few years ago, when Calcutta had not got its supply of filtered water, the metropolis was a veritable hotbed of cholera. But since the supply of pure drinking water in the town, the fell disease has lost its old virulence. And its new drainage has removed all the old unhealthiness of Calcutta, and made it something like a sanitarium for all Bengal. Dacca, too, has witnessed similar changes. For its old mortality from cholera and dysentery has been considered checked by its filtered water, and there can be little doubt that, if it gets a good drainage system, it will become one of the healthiest towns in Bengal. The benefit which humanity derives from good drinking water and good drainage is now unquestionable. And whoever opposes the humane proposals of Government must, therefore, be guilty of a very reprehensible act. The principal objection raised against these proposals is that they will necessitate the imposition of taxes which the poor people of the province will be unable to bear. Taxes will, of course, have to be imposed. But is money more valuable than life? The writer cannot understand why people should object to spend a little money in the shape of a tax, if they can by so doing ensure themselves against cholera and malaria. And will not the people get their money's worth, or even more, by paying a fresh tax? Surely they will have to pay less in order to meet a new tax, than what they now pay as doctor's fee and price of medicine. And whereas they now lose so much by being unable to work on account of illness and ill-health, they will, by paying a new tax, remain in good health all the year round, and will be thus able to earn very much more money than they now do.

The people of this province ought to feel thankful to Government for undertaking the work of drainage improvement in rural areas. But the writer fails to see why the more pressing question of water-supply in rural tracts was not considered at the Conference.

It has been proposed to raise the funds that will be required for draining any rural area from the people inhabiting that area. But this will be very objectionable indeed, considering that the public works cess is levied with the avowed object of improving drainage and irrigation. The total sum collected every year by Government on account of this cess is Rs. 38,90,761, of which about Rs. 28,00,000 is expended on public works, and the balance 11 lakhs of rupees is appropriated by the Government of India. But is it not very improper for Government to misappropriate funds which are raised expressly for the purpose of executing public works? If this 11 lakhs of rupees, instead of being wasted, is devoted to the execution of drainage works, there will exist no necessity for imposing a fresh tax. Government also collects Rs. 37,93,241 on account of road cess, and of this sum only 23 lakhs have been apportioned among the District Boards, and no one knows what is done with the remaining 14 lakhs. The surplus of these two funds ought to be devoted to the improvement of water-supply and drainage, and so long as this surplus exists no fresh tax should be levied.

SANJIVANI,  
Aug. 13th, 1892.

The *Bangavasi* and the branch  
Indian Association at Jayarampur.

31. A correspondent of the same paper is sorry that, on the strength of the assurance of an unknown correspondent, the *Bangavasi* has denied the existence of a branch Indian Association at Jayarampur. The correspondent says that the Secretary of the branch Association wrote with the concurrence of many persons of the village to the main Association in Calcutta that, if measures are not adopted by Government for drainage and water-supply in the village, the village will become unfit for human habitation. This letter was approved at a meeting of the Managing Committee of the branch Association; but no public meeting was held for the purpose.

SOM PRAKASHI,  
Aug. 15th, 1892.

The Belvedere Conference.

32. The *Som Prakash*, of the 15th August, has the following on the Belvedere Conference:—

This is the first time that the authorities have consulted the views of the people on an important public question, and so the Lieutenant-Governor deserves thanks for calling the Conference. Babu Surendra Nath Banerji was one of



the members of the Conference. The people hoped much from him, but his invitation to Belvedere has resulted in more harm than good. Not being accustomed to receive such honours, Babu Surendra could not keep his head cool on the occasion, and therefore jeopardised his beloved Local Self-Government by indulging in boyish flippancy of speech. To compel municipalities to do a thing is to take away from them that which forms the essence of Self-Government. Government will, of course, do what it intends to do. But Babu Surendra Nath has not, nevertheless, done well by imitating the conduct of the Rai Bahadurs who are anxious to obtain the favour of Government. That want of good drains and pure drinking water is one of the causes of the insanitary condition of the villages in the mufassal may be admitted. But it will, nevertheless, be extremely improper for Government to tax its famine-stricken subjects every time it wants to do them some good. If Government considers good drainage and good drinking water necessary in the interest of its subjects, why does it not secure them at its own cost? By imposing a new tax for the purpose, Government would be taking away from the people their scanty morsels of food and giving them glassfuls of water instead. Again, as it is a well-known fact that railways have caused obstruction to drainage, the railway Companies ought to be required to give compensation to the villagers, and the money so given as compensation ought to be applied to the improvement of village sanitation. The writer would, in the last place, ask Government to carefully weigh the words of Raja Peary Mohun Mukerji.

33. The *Grāmvasī*, of the 16th August, says that Raja Peary Mohun Mookerji is probably opposed to a permanent tax for the improvement of mufassal drainage. But there can be no objection to Government's raising the required amount in annual instalments determined with special reference to the condition of the people who will have to pay them. It was in this way that zamindars in old times used to collect money for excavating khals, bils, &c. A permanent tax will be extremely objectionable, and the more so if, like the road-cess, its proceeds are not spent for the purpose for which it will be imposed. It is hoped that the Lieutenant-Governor will from the first provide against such a contingency.

GRAMVASI,  
Aug. 16th, 1892.

(g) *Railways and communications—including canals and irrigation.*

34. A correspondent of the *Samay*, of the 12th August, writing from Dasghora, a village in the district of Hooghly, says:—

SAMAY,  
Aug. 12th, 1892.

Rain has not fallen in this part of the country, and the prospects of the crops are gloomy in the extreme. If the lock-gate in the Damodar at Jamálpore in the district of Burdwan is opened, water sufficient for agricultural operations will be obtained at Kanana-Sunde, Mohula, Pirijpur, Chakdighi, Baratikia, Satghori, Kubajpur, Jargram, Manirambati, Beshtobati, Ramachandrapur, Madhabpore, Gureghar, Dumáhá, Vidyavatipur, Dasghara, Marabád, Ramkrishnapur, Dirghare, Naladah, Agalapur, Sahabazar, Parambua, and other villages. Opening of the gate of the Eden canal may also benefit a large number of villages. The correspondent asks those concerned to apply to the irrigation authorities in the districts of Burdwan and Hooghly.

35. The *Bangavási*, of the 13th August, says that the Rev. Mr. Phillips having written in the *Englishman* to say that the employés on the Eastern Bengal State Railway are made to work nine consecutive hours a day all the year round, the editor of the *Englishman* has made an enquiry into the matter, and stated it as the result of his enquiry that, though the railway employés are made to work all the year round, except when they are ill or absent on leave, it is not true that they are made to work nine hours every day. But the information received by the *Englishman* is not correct. Station masters and Assistant Station masters on the Eastern Bengal State Railway are, as a matter of fact, made to work, not nine, but twelve hours a day, that is to say, from six o'clock in the morning to six o'clock in the evening, or from six o'clock in the evening to six o'clock in the morning. The writer does not make it a matter for complaint that these railway employés are overworked, for so long

BANGAVASI,  
Aug. 13th, 1892.



as a man must serve others, it does not matter whether he has to work six, nine, twelve, or even twenty-four hours a day. But he considers it very wrong that the fact in this connection should be misrepresented.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Aug. 17th, 1892.

Forceful collection of subscriptions for a bridge at Sirajganj.

36. The *Dainik-o-Sumachar Chandrika*, of the 17th August, has the following:—

37. A correspondent of the *Indian Mirror* newspaper has contradicted the statement, made in some of the newspapers, that people are being forced to subscribe towards the cost of the bridge over the Dhanbandhi at Sirajganj. He says that the officer in charge of the subdivision has instructed the people who are in charge of collecting subscriptions not to press those who are 'too poor' to pay. But this statement of the correspondent itself proves that oppression is being practised on those who are poor, but, not 'too poor' Sir Charles Elliott's attention should be drawn to the matter.

(h)—General.

SAHACHAR,  
Aug. 10th, 1892.

38. The *Sahachar*, of the 10th August, has the following on the proposed Hurdwar enquiry:—

The Hurdwar enquiry.

The proposed enquiry will be conducted by the very Deputy Magistrate and Police Inspector by whose order the pilgrims were chased out of Hurdwar. A policy underlies this arrangement. It means that, as the officers in question were themselves implicated in the affair, they will not easily admit evidence against themselves; and if, in spite of this, sufficient evidence of oppression be forthcoming, Sir Auckland Colvin will be able to say to the people—'why, it is your own countrymen who committed this oppression.' It is the old story. The Executive Engineer, who is a European, helps himself to a lakh of rupees, while the native overseer under him has to content himself with Rs. 100 only. But when they are detected, it is the native overseer who is punished, while the Executive Engineer is only rebuked for carelessness and gets an increase of pay within a year after the rebuke. The order for collecting evidence at Hurdwar has been passed, and the Divisional Commissioner of Hurdwar says that he will allow no delay in the matter. But it should be borne in mind that many of the pilgrims came from places so distant as Candahar, Cabul, Bokhara, and the Trans-Himalayan regions. And would it be possible for them to come to Hurdwar again at so short a notice? And how are these men to know that an enquiry is being held at Hurdwar? And even if they come to know of it, the cost of the journey will prevent them from coming to Hurdwar. It is said that, as the *Somavati Amavasya* is approaching and lots of pilgrims will therefore come to Hurdwar, the work of collecting evidence will be made easy. But the *yoga* in question is not a very important one, and the memory of the recent oppression is likely to deter most people from revisiting the sacred place. Sir Auckland Colvin should know that, though he can chase out pilgrims on the occasion of a *yoga*, he has not the power to create a *yoga*. The enquiry will therefore be a farce. Government owes it to its position and good name to hold a lengthy enquiry. Hushing up of the matter, after a sham enquiry, will give rise to suspicion in the minds of the people, and the mischief already done will be doubled. And people will in that case think that Government has not the courage to hold a proper enquiry. It is therefore desirable that the enquiry should be entrusted to an independent Commission with a native element. The Commission should visit Calcutta, Benares, Allahabad, Lucknow, Lahore, Puna, Kurrachee, Hurdwar, and other places, and take the help of all Associations in those places. And the Associations should, on their part, examine the pilgrims who had been to Hurdwar and send the result of their examination to the Commission. Real work will be done in this way. The country is ready to help Government if Government wants to elicit the truth. But its enquiry will be a farce if it insists on collecting evidence in one place and within a fixed time. There are still officials in the country who think that a nominal enquiry will satisfy the country, and Sir Auckland Colvin is one of them. This shows that the time for officials like Sir Auckland is over. The times when Indian could be treated like children has passed away, and there are now lots of men who can teach Sir Auckland how the country should be governed.



39. A correspondent of the *Banganivasi*, of the 12th August, says that the post peon makes his appearance in the Kanduria village in the Khulna district only once in eight or ten days, though under post-office rule he ought to make two deliveries in the village in the course of a week.

BANGANIVASI,  
Aug. 12th, 1892.

A postal complaint from the Khulna district.

40. The *Pratikár*, of the 12th August, says that, land being required to be taken up for the purpose of repairing parts of the Lalitakuri embankment in the Murshidabad district, notices have been served on owners of *lákhiraj* tenures whose land will be taken, informing them that their lands will be paid for at the rate of three years' purchase. According to the custom of the country, twenty years' purchase is the proper price of *lákhiraj* lands; and no price below ten years' purchase has been heard of in regard to *lákhiraj* land. How can Government then take people's *lákhiraj* land at three years' purchase?

PRATIKAR,  
Aug. 12th, 1892.

Land required for the Lalitakuri embankment.

41. The *Samay*, of the 12th August, has the following on the official enquiry into the Hurdwar affair:—

SAMAY,  
Aug. 12th, 1892.

The Hurdwar enquiry.

The enquiry will be conducted at Hurdwar by the Local Magistrates. But this arrangement is open to two objections. In the first place, if the story of the police oppressions is proved, the Local Magistrates who will be asked to conduct the enquiry will be themselves compromised, and it will therefore be their interest so to conduct the enquiry, that the story of the oppressions may not be proved; in the second place, the pilgrims who came to Hurdwar on the occasion of the last fair have all left for their homes, and it will be very inconvenient for them to come to Hurdwar again for the purpose of giving evidence. It is therefore desirable to entrust the enquiry to a roving Commission which will visit large towns in the North-Western Provinces, the Punjab, Oudh, and Rajputana for the purpose of collecting evidence. If this is done, people will have no difficulty in appearing and giving evidence before the Commission.

The *Bengal Exchange Gazette*, of the 16th August, has the following:—

BENGAL EXCHANGE  
GAZETTE,  
Aug. 16th, 1892.

42. For some years past the reins of administration have been held rather tight in Bengal. It has indeed always been the case that, officers who have been able to swell the income of Government by fair means or foul, have been rapidly promoted in the service. But this fact has been up to this time only referred to in hints and whispers and never openly declared. But the Lieutenant-Governor has now let the cat out of the bag. In his Resolution on the police report he has directed judicial officers to see that the majority of accused persons are convicted, and has highly praised those officers who are very fond of conviction. This is why Government now looks only to an officer's convictions in considering the question of his promotion. Should a Munsif be promoted? Well, make him a Subordinate Judge if he has disposed of every case within the shortest time possible, but do not promote him if he has not done that. The Magistrate who fines and imprisons people right and left soon reaches the topmost rung of the ladder of service. It is no wonder that judicial powers should, under these circumstances, be abused. A case which ought to get ten hours for its decision cannot be properly disposed of in ten minutes. But that is precisely what Government wants to be done. This amounts to telling the Judges—"Whether you find evidence of guilt or not you must go on punishing people severely".

It is our misfortune that we do not see the object of government and administration realized even under the just British rule. Conviction of accused persons means Government's profit, for fines flow into the coffers of Government, and convict labour means money for Government. The English are a nation of shopkeepers, and they commit great mischief by conducting the administration upon money-making principles.

But great discontent is likely to be produced in the country if its administration is carried on on trading or mercantile principles. Where there is no justice people cannot be happy. We humbly ask Government—what is the principal object of administration?—to cram the jails with prisoners, or to make the lives and property of the people secure? If indiscriminate conviction is resorted to for the sake of money, Government may make use of many other means to attain that end. But why does the English Government bring discredit upon itself by making the people feel that its administration is a great grinding oppression?



SULABH DAINIK,  
Aug. 18th, 1892.

43. Referring to the temple affair in the Sitapur Cantonment in the North-Western Provinces, the *Sulabh Dainik*, of the 18th August, writes as follows:—

The Sitapur temple affair.

We have worn our pen blunt, and wearied ourselves and our readers recounting oppressions by English officers, but to no purpose. It is not easy to understand the policy under which the people are ground down instead of being protected. Government alone can say under what policy it is ruling the people. How is it, again, that the people must bear every injustice that may be done by Government's pet civilians, and Government will do nothing to mend this state of things? Instead of following this grinding policy in a covert way, Government will do well to declare openly and without reserve that this is its policy, for we shall then know that we must submit to, or acquiesce in all that Government or its pet civilians do. We should be ready to stop editing news papers and to execute a bond of servitude to Government, if Government would only plainly tell us that it does not consider itself bound to hear us, and that we have no right to tell it anything.

The Hindu shudders to think of the sacrilege that has been perpetrated at the Sitapur temple. Not only to steal the idol, but also to defile the temple by casting cow-bones into it! Has the Hindu been born only to bear such outrages? Good God!—why do you not sweep the Hindu off the face of the earth, instead of subjecting him to such insults as these?

To make matters worse, certain Hindus were appointed as special constables to guard the temple against future outrage. But it is not easy to see what more outrages there were to do.

Sir Auckland Colvin, do you not see these things!—or are you, with closed eyes, absorbed in the delightful contemplation of your own dignity? You may do what you please. There is no one here on earth to check you. But you shall have to answer before the Almighty for this.

### III.—LEGISLATIVE.

SAHACHAR,  
Aug. 10th, 1892.

The Bengal Municipal Bill.

44. The *Sahachar*, of the 10th August, has the following on the subject of the Bengal Municipal Bill:—

Mr. Cotton's private opinion is that the natives of India ought to get increased powers of Local Self-Government every year. But he has practically disavowed that view in the Council Room. He said in the Council Room that, though there was in this country no truer friend of Local Self-Government than himself, yet he was for acting with caution in the matter of extending the powers or privilege of Local Self-Government. He did not say what he meant by caution; but this much was clear from his utterances, that the adoption of a cautious policy would mean the postponement of the extension of Local Self-Government for hundreds of years. But is so long a time necessary to make a people fit for Local Self-Government? Are not Municipal institutions of very recent origin in Europe? England obtained Self-Government after much bloodshed, but the case is different in India. Here the people are getting the thing ready-made, and why should they require so much time to fit themselves for it? Reference is then made to the provision in the new Bill empowering the Local Government to take away from municipalities the right of electing their Chairmen, and the following remarks are made:—Mr. Cotton says on behalf of Government that, though it proposes to take the power of depriving municipalities of the right in question, still it will hardly ever exercise the power, or it will exercise it, when necessary, with the utmost caution. But is it not better, as the Sanskrit poet said six thousand years ago,—not to soil one's hands with mud at all, than to soil them and then to wash them clean? And what is the good of taking a power which there is no intention of ever using? Sir Charles Elliott himself may not exercise the power in question, but where is the guarantee that his successors, too, will not exercise it? Sir George Campbell's Municipal Bill left the assessment of municipal rates to the discretion of the Local Government. But Lord Northbrook, who knew what stuff the Indian officials are made of, said in rejecting the Bill that, individual officers might be possessed of extraordinary ability, but he could not allow the wellbeing of a country to depend on the discretion of an individual officer. And is not the same remark



applicable to the provision in the proposed Municipal Bill under notice? Considering the present advanced condition of Bengal, and the political views of its people, the latter should not be treated as children at the pathshalas were treated by the old gurus. Government has to act on the reports and representations of Magistrates, and Magistrates are ignorant of the true condition of the country. And, considering the amount of work which they have to do, they are not to blame for this ignorance. They have no time to give to a great deal of the work which they are required to do, and they therefore ask their subordinates to do it. Thus it often happens that a thing which is supposed to be done by the Magistrate is really done by a very petty clerk. And should a petty clerk's report be acted upon in the matter of depriving a municipality of its right of electing its Chairman?

Sir Charles Elliott is showing himself willing to act in accordance with the wishes of the public, and the public say that it is not proper to deprive municipalities of the little independence which they enjoy. Whenever the Government is asked to concede any right to the people, the people are told that hundreds of years must pass before they can be fit to receive it; but when a right has to be taken away from them, a few years' experience is considered sufficient to justify withdrawal. When the country protested against the summary-trial provisions in the Criminal Procedure Code, the Duke of Argyll said that the provisions in question could not be repealed or modified without giving them a long trial. But why are the people denied the benefit of the principle which is claimed on behalf of Government? It is for this reason that the writer thinks that what has been once given ought not to be taken away. Such an act on the part of Government will cause its policy to be suspected by the people. The question has already been raised—what is the value of a right given in the morning and taken away in the evening? And the question is by no means an unimportant one.

The Chaukidari Bill.

45. The *Hitavadi*, of the 11th August, has the following in connection with the Chaukidari Bill:—

The Hon'ble Gonesh Chunder Chunder's contention that it is very improper to bring chaukidars under the regular police, and yet to require village people to pay their salaries, is unanswerable. But, proper or improper, acceptable to the people or not, the arrangement proposed by Government will be advantageous to the English, and is in accordance with the policy which Englishmen have all along pursued in India. Few people will like to be members of punchayets under that arrangement, and the English will then blame the people for not taking an interest in the affairs of their own country. In the discussion upon the Chaukidari Bill Sir Charles Elliott has conducted himself with impartiality, and has shown that he has no *zid* in trifling matters. The provision in the Bill giving to chaukidars the power of arrest has been abandoned, in consequence of strenuous opposition by the Advocate-General and the Hon'ble Gonesh Chunder.

46. The *Dainik-o-Samachar Chandrika*, of the 15th August, says that, the Government of India having passed the Madras Civil Courts Act in the teeth of a very strong Anglo-Indian opposition, the Anglo-Indian community have been taken aback by this action of Government, and Anglo-Indian editors have been simply astounded. It now appears clear to the *Englishman* that Government intends to increase its executive power by means of legislation. The writer has for a long time marked an inclination on the part of Government to assume autocratic powers by means of these legislative enactments. And he has, therefore, always thought that, every Indian and Anglo-Indian should have opposed Government in its hasty legislation, when it enacted that ugly drama in connection with the Consent Act. But, instead of doing that, the whole Anglo-Indian community supported Government in that legislation! And the writer therefore warned the Anglo-Indians at that time that, though that was the native's turn to be oppressed by Government, the turn for the Anglo-Indians to be oppressed in the same way by the Government, would undoubtedly come; and the Anglo-Indian should not therefore rejoice over the misfortune that had befallen the natives. And the writer's prediction has been verified a little too soon. The selfishness and shortsightedness of the Anglo-Indians often work their own mischief.

Anglo-Indian opposition to the Madras Civil Courts Act.

HITAVADI,  
Aug. 11th, 1892.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Aug. 15th, 1892.



## IV.—NATIVE STATES.

PRAKRITI,  
Aug. 13th, 1892.

47. The *Prakriti*, of the 13th August, says that a school will be shortly established in Mysore for the education of the wives of the Brahman officials of that State, and

a Christian lady, one Miss Madden by name, will be placed in charge of the school. But the writer must oppose the appointment of a Christian lady to the charge of an institution like the one proposed. An educated Hindu lady of good family ought to be appointed. The teachings of Christian women do more harm than good to Hindu ladies.

SOM PRAKASH,  
Aug. 15th, 1892.

48. The *Som Prakash*, of the 15th August, has the following:—

Prohibition of a religious fair in Kattiwar.

It seems that religious fairs will no longer be permitted in India. The *Svami Narayan* fair of Mulinagar in Kattiwar has been, it is said, prohibited by order of the Political Agent of that State, the reason of the prohibition being an outbreak of cholera.

## VI.—MISCELLANEOUS.

HITAVADI,  
Aug. 11th, 1892.

49. The *Hitavadi*, of the 11th August, has the following:—

Sir Charles Elliott's treatment of Bengalis.

The late Sir Rivers Thompson used to treat Bengalis with kindness and consideration, and the present Lieutenant-Governor Sir Charles Elliott is also treating them in the same way. Sir Charles Elliott is entertaining students of colleges at garden parties, river parties, &c. And His Honour entertained the Commissioners of Calcutta at a river party the other day. But will all this good and kind behaviour avail to wipe away the infamy which His Honour has earned by his *Chaukidari* and *Municipal Bills*, and by the mischief which he has done to high education?

SUDHAKAR,  
Aug. 12th, 1892.

50. The *Sudhakar*, of the 12th August, says that quarrels between Hindus and Mussulmans about cow-slaughter and cow-sacrifice is becoming more and more serious. The

The cow-slaughter question.

Hindus are for stopping cow-slaughter altogether. But cow-sacrifice is an imperative religious duty of the Mussulmans; and the Mussulmans, to whom their religion is everything, cannot permit the abolition of cow-slaughter. The English, who are the rulers of the country, do not offer the least opposition to the Mussulmans in the performance of any religious rite however trifling. The Hindu zamindars who are no better than revenue collectors are opposing the Mussulmans in performing the cow-sacrifice which is demanded by their religion, and some of these zamindars are even subjecting Mussulmans to brutal treatment for sacrificing cows. Is not this conduct unbearable to the Mussulmans? What right has the Hindu zamindar to oppose a practice which is protected and permitted by the sovereign power? And what would Hindu zamindars do if Mussulman zamindars were to set about abolishing idol-worship—a thing even more heinous in the eye of the Mussulman than is cow-slaughter in that of the Hindu? It is a very serious thing attacking the Mussulman religion. Let Hindu zamindars cease to oppress the Mussulmans, for the Mussulmans will not tamely submit to such oppression under the just British rule. Let them not be proud of the success they have met with in oppressing a few poor Mussulman tenants. If the sleeping Mussulman community awakes and sends up strong protests to Government against such oppression, and prays for redress, the prayer will not be rejected. For their religion the Mussulmans can sacrifice life, wealth, everything. Let not Hindu zamindars jump into the blazing furnace with their eyes wide open. Though the Mussulman has lost wealth, honour, everything, the strength of his soul will yet enable him to triumph over the Hindu zamindar. The Mussulman kills cows and eats the flesh secretly in his own house. He does not slaughter cows before the Hindu zamindar's eyes, nor throw at him the bones of the slaughtered animals, why should the Hindu zamindar then resent the Mussulman's cow-slaughter?

Have Bengali papers of liberal views like the *Amrita Bazar Patrika*, the *Bengali*, the *Sanjivani*, &c., enquired about these oppressions by Hindu zamindars, and can they say that Hindu zamindars have the right to prevent cow-slaughter? And will these papers remain silent if Mussulman zamindars oppress their Hindu tenants for performing their idolatrous rites?



51. The same paper has the following :—

A scene in an English dispensary in Calcutta.

A correspondent writes to us:—We had occasion to go to a famous firm of English chemists in Calcutta, in which an eminent English Doctor is employed. We found there many European ladies come for treatment. There were women of every age—girls, young women, elderly women, old women. First came forward a young woman who had got a pain in her breast. After exchanging a few words with the Doctor she felt very shy and distressed, and she seemed somewhat abashed in the presence of so many men. She next entered into the room in which patients are examined, and was soon followed by the Doctor. There were in that room seats of various sorts, chairs, sofas, &c. The examination lasted for 9 or 10 minutes, after which the Doctor came out, and 5 or 6 minutes after the Doctor the young woman came out. Then came the turn of an elderly lady who, too, entered the private room without hesitation and was examined. In this way many others went in and came out, and we left the place with a horror of English social rules filling our mind. And this is the English civilization which our educated youth covet so much nowadays!

SUDHAKAR,  
Aug. 12th, 1892.

The Barisál steamer service.

52. A correspondent of the *Kasipur Nivási*, of the 13th August, writes as follows:—

KASIPUR NIVASI,  
Aug. 13th, 1892.

1. As the steamers plying between Barisál and Madáripur start from Barisál at night, passengers have to purchase tickets at 12 o'clock midnight, but there being no good sleeping accommodation on board the steamers are put to great inconvenience. One of the steamers has four cabins, but as they are provided only with benches, they cannot be used for sleeping purposes.

2. There are on board these steamers no seats set apart for second and third class passengers.

3. The accommodation for third class passengers is very bad; and the covering over the seats of those passengers being leaky, the poor people are drenched in a rain. It is said that the Barisál District Board gives aid to the Company to whom the steamers belong. If so, it ought to see that these inconveniences are removed.

53. The *Sulabh Dainik*, of the 13th August, says that on the occasion of a recent visit to Burdwan, the Lieutenant-Governor

SULABH DAINIK,  
Aug. 13th, 1892.

Sir Charles Elliott's *bakshish*.

was supplied with a carriage and pair by the Maharaja, to enable His Honour to make a circuit of the town. The Lieutenant-Governor drove about nearly a whole day, and then offered the coachman and the syces a rupee and four two anna pieces as *bakshish*. The men at first declined to accept, but on second thought accepted the *bakshish* lest refusal should offend His Honour. And the offer really looked like an offer of hire for the use of the carriage, and not like an offer of *bakshish*. On another occasion His Honour gave a *bakshish* of one rupee to the bringer of a monster Christmas cake worth about Rs. 300, whilst Sir John Edgar gave Rs. 10 to the bringer of a cake only one-eighth His Honour's in value. The Lieutenant-Governor may be a lover of thrift, but there are people that blame him, nevertheless, for stinginess. But the writer remembers that His Honour has made a donation of Rs. 15,000 to the Lady Dufferin Fund, and he cannot, therefore, believe that His Honour can be so stingy. But then the mind has its moods, strange and unaccountable.

54. The *Bangavási*, of the 13th August, asks what could be the Lieutenant-Governor's motive in enquiring of Mahamahopadhyaya Mohesh Chandra Nyayaratna whether the

BANGAVASI,  
Aug. 13th, 1892.

The *Ardhodaya yoga*.

*Ardhodaya yoga* is a ceremony sanctioned by the Hindu Shastras, and whether a Hindu not bathing in the Ganges on the occasion of the *yoga* incurs sin? An enquiry like this, after the Hurdwar affair, is calculated to alarm the Hindus.

55. The same paper says that about four thousand rupees were spent in Manikganj in giving a suitable reception to the Lieutenant-Governor. The amount was raised by subscription among the zamindars. This has been

BANGAVASI.

The Lieutenant-Governor at Manikganj.

all very good. But what has the Lieutenant-Governor, on his part, done to alleviate the distress of the poor people of the place? The writer will be glad to know that the Lieutenant-Governor did even so much as enquire after their real condition.



DACCA PRAKASH  
Aug. 14th, 1892.

56. The *Dacca Prakash*, of the 14th August, has the following:—

The Lieutenant-Governor's visit to Manikganj in the district of Dacca.

The news that the Lieutenant-Governor would visit Manikganj brought a large number of poor people to that place from the different parts of the subdivision, with the object of making their grievances known to His Honour. But the police officers thought that the presence of these poor people in the town might make the Lieutenant-Governor think that they had been brought there by their agency, and they therefore chased them out of the town. And this action on the part of the town police even prevented many poor people of the town itself from approaching His Honour. Some people kindly wrote down, in the form of an application, the grievances of the people who had come from distant parts of the subdivision, and succeeded with great difficulty in handing the paper to His Honour. The application makes mention of the sickness which is caused by the use of the stagnant water of the Kantapati; of the decline of agriculture and commerce owing to the silted condition of the river; of the desirability of cutting a khal from the mouth of the river Kantapati and of deepening the Dhalesvari; and of the hardship which has been caused by the increase of the chaukidar's pay to Rs. 5 by order of Mr. Jenkins, Magistrate of Dacca. The Lieutenant-Governor is asked to consider the application favourably.

DACCA PRAKASH.

57. The same paper says that Babu Brojendra Kumar Roy Chowdhuri,

Babu Brojendra Kumar Roy Chowdhuri, zaminder of Baliati.

the well-known zamindar of Baliati, has consented to pay all the cost of constructing a female hospital at Manikganj. Brojendra Babu gave away Rs. 5,000 for the Practical Engineering College during Sir Richard Temple's administration. He also paid Rs. 2,000 in aid of the Dacca Northbrook Hall and Library. And he has given away money in various other public charities, but has not yet been rewarded by Government with a title.

DACCA GAZETTE,  
Aug. 15th, 1892.

58. A correspondent of the *Dacca Gazette*, of the 15th August, says that

A *hát* in the Dacca district.

the *hát* in the Bayara village in the Manikganj subdivision of the Dacca district is in a miserable condition, owing to exactions from the sellers by the zamindars' men. The *hát* belongs to Babu Dinanath Sen, Inspector, Babu Manmohan Rai, Pleader, Babu Krishna Chandra Rai, ex-Deputy Magistrate, and some other gentlemen of the locality; and unless these men check the oppressions which are committed by their men on the sellers, the *hát* will in no long time cease to exist. Sellers already dislike it so much that their number is diminishing, and prices are therefore rising, to the great inconvenience of the people who have to make their purchases here.

#### URIYA PAPERS.

Dadabhai Naoroji in Parliament.

Member of Parliament.

59. All the native papers of Orissa express great joy at the election of Mr. Dadabhai Naoroji as a

SAMVAD VAHIKA,  
July 14th, 1892.

60. The *Samvad Vahika*, of the 14th July, takes a favourable notice of the

The late Principal of the Ravenshaw College.

services of Mr. Ager, the late Principal of the Ravenshaw College, who has but recently retired from service.

61. All the native papers of Orissa take a great deal of interest in the repair of the Puri temple.

The Puri temple.

The amount of expenditure on this account having been estimated at over three lacs of rupees, and the amount of collection being less than one lac, the papers are sorry to observe that work already commenced must be stopped, unless donations to the required amount be forthcoming from the Hindu public.

UTKAL DIPIKA,  
July 16th, 1892.

62. The *Utkal Dipika*, of the 16th July, gives a long notice of a criminal

Punishment of Settlement employés.

case that was lately decided by the Bench Magistrates of Cuttack, in which four subordinates of the Survey and Settlement Departments were fined for having committed assault on one Dharma Naik of Orti in pargana Aswreswar, who did not yield to their unlawful demands; and advises others who may have been suffering similar wrongs to seek similar redress.



63. Referring to the continual tours of His Honour the Lieutenant-Governor of Bengal throughout the districts of Bengal, the same paper is inclined to think that Sir Charles Elliott must have been gifted with an iron constitution that requires no rest and can suffer no derangement.

UTKALDIPKA,  
July 18th, 1892.

ASSAM PAPERS.

64. The *Paridarshak*, of the 12th August, regrets to learn that the Chief Commissioner has not yet investigated the charges brought against Captain Gardon and Mr. More in the affidavit submitted to the High Court by Ramsagar Dobe, and a copy of which has been forwarded to the Chief Commissioner. It is hoped that Mr. Ward will do his best to ascertain the truth or otherwise of the allegations contained in the affidavit.

PARIDARSHAK,  
Aug. 12th, 1892.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
*The 20th August 1892.*



